A SERMON

Preached at the

FUNERAL

OF

Mr. *William Ladſon* Junior,

AT

TICHMARSH

In the County of

NORTHAMPTON.

By *William Sheppard*, M. A. Miniſter of the Goſpel.

LONDON,

Printed for *Tho. Parkhurſt* at the *Bible* and *Three Crowns*, the lower end of *Cheapſide*, 1694.

A Funeral Sermon, on *Iſaiah* 55. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near.

THIS Prophet *Iſaiah* is called the Evangelical Prophet; indeed he Propheſies clearly of Jeſus Chriſt: In the 53d Chapter he ſpeaks of the Sufferings of Chriſt, as if they had been already paſt, *ver.* 4, 5, 6, 7. The whole Chapter ſpeaks of Chriſt, and his Sufferings. In this Chapter where is the Text, he makes a free invitation to all *Jews* and *Gentiles* to come in to Chriſt:

Ho] it is a note of Compellation, and of Invitation:

Every one] whether *Jew* or *Gentile*, v. 4, 5.

That thirſteth] that is in diſtreſs, and being ſenſible of his diſtreſſed Condition, is deſirous of relief; for theſe things concur in thirſt, *Iſa.* 41. 17, 18. *Rev.* 22. 17.

Come] the word ſignifies either go, or come; here it is rendred come, becauſe they are called to return to God whom before they had forſaken, *Jer.* 2. 13.

To the waters] that is, to the waters of Saving Grace and Spiritual Comfort which Chriſt brings: *John* 4. 10. 14. it is like our Saviour's invitation to come to him with aſſurance of finding relief from him, *Mat.* 11. 28. *Joh.* 7. 37, 38.

And he that hath no Money] no Silver, no Merits; but Merits none can have; The meaning is, He that is never ſo poor, that hath nothing of any worth or valuable conſideration; implying, *that Chriſt and Grace are given freely*, Rom. 3. 24. Epheſ. 2. 8. And here in the Text the Prophet makes an exhortation and call to all unconverted ones to come in, and make their peace while they may, while God makes gracious offers, and tenders of Grace, 2 *Cor.* 6. 1.

Seek ye the Lord] as implying, that they had left him, and were fallen out of favour by their sins.

While he may be found] in a time of acceptance, *Isa.* 49. 8. while he offereth himself unto you in the means of grace, in the Ministry of the word, *Psal.* 27. 8. 2 *Cor.* 5. 20. *Heb.* 3. 7. before the time of repenting be expired, *Gen.* 6. 3. before God grow weary of forbearing, *Jer.* 44. 22. and he take a Solemn Oath that he will not be found, *Psal.* 95. 11. *Isa.* 1. 15. *Prov.* 1. 24, to 28.

Call ye upon him while he is near.] that is, while he cometh near unto you, in his Ordinances, by his Ministers and Messengers, *Isa.* 51. 5. My Righteousness is near, that is, in the Ministry of his word, *Eph.* 2. 17. Now Christ comes and preacheth peace to you, offers peace to you in the Ministry of his Gospel: Therefore *now seek him while he may be found, call upon him while he is near.*

Doct. *That it is the Great Concern of Souls to get a Christ while they may.*

It is our Great Concerning Work, to get a Christ while he is to be had. There are some Doctrines that may concern some, but not others; that may concern the Rich, but not the Poor; or the Poor, but not the Rich: the Old, but not the Young: But this is a Doctrine that concerns all, Rich, and Poor, Old, and Young. It is the great Concernment of all, Rich and Poor, Old and Young, to *seek a Christ while he is to be found*:

Rea. 1. Because we are all utterly lost, and undone without him. We may be without Friends, without Houses or Lands, without Money, without Riches, without Health, yea Life it self, and yet be happy; but we cannot be without a Christ, but we must be miserable, undone for ever, *Eph.* 2. 3. *We are all by Nature Children of wrath*: This is thy Condition, that readest these Lines: if thou art still in thy natural state, thou art under the wrath of God, and how dost thou think to bear it? His Wrath rends the Rocks, and makes the Mountains tremble, *Nahum* 1. 5, 6. Thou art a Sinner by nature, and by practice.

1. A Sinner by Nature, *Psalm* 51. 5. We are no sooner warm in the Womb, but we are Sinners: This makes Sin natural to thee: It is rooted in thy Nature; as Poyson in a Toad; that thou canst do nothing but Sin, so long as thou art in thy unconverted State, *Rom.* 7. 23.

2. A Sinner by Practice.

1. Thy Heart is full of Sin, *Jer.* 17. 9. Thy Heart is not only wicked, but desperately wicked; and if thou seest it not; it is, because thou art born Blind, *Mat.* 15. 19. See what wickedness is in thy Heart.

2. Thy Life is full of Sin: 1. Sinful Thoughts, *Gen.* 6. 5: God saw that the wickedness of Man was great: And why? Because every Imagination of the Thoughts of his Heart was only evil continually. This is wickedness indeed; when all the Imaginations, and Thoughts, and Purposes and Desires are Evil, not partly good, and partly evil, but only evil; and not evil sometime, and good sometime, but evil alway: Evil continually. Dost thou not see what a Sinner thou art? Is not this a miserable Condition thou art in?

2. *Sinful Words.* Idle Words, *Mat.* 12. 36, 37. These are such, thou canst not stand before God at Judgment for: Besides wicked prophane Words, *Psalm.* 12. 4. Jam. 3. 6. here is a World of Iniquity, set on fire of Hell.

3. *Sinful Actions:* How many are the Commissions of Evil? Omissions of Good? *Rom.* 3. 23. As to the Sabbath, thou mayst see how thou hast sinned, *Isa.* 58. 13. *Speaking thy own Words, doing thy own Pleasure.* For Week days, how innumerable have been thy evil Thoughts, and Words, and Actions, though thou hast not seen them? Every day you have gone without Prayer, you have sinned: 1 *Thess.* 5. 17. *Pray without ceasing:* Not that we should do nothing else but pray; Yes, we are to follow our Callings too: But it is to be our daily practice: We are to Pray daily, as well as Plow daily, *Jer.* 10. *last.* You may profess that you are Christians, and are Baptized; but God reckons you among the Heathen, if you do not pray; and will pour out his Fury upon you. O the innumerable Evils which compass you about, *Psalm* 40. 12. Then Death follows upon Sin. *The Soul that Sins, it shall dye,* Ezek. 18. 4. God saith, thou art a

Dead

Dead Man, a Damned Man. *Rom.* 5. 12. Death comes upon all that have sinned, therefore this is thy Case: *Firſt*, Natural death, *Heb.* 9. 27. But this is not all. *Secondly*, Worſe ſtill, Spiritual death, *Eph.* 2. 1, 12. You are dead in Sin, without God, without Chriſt: without the ſaving Knowledge of God: without the Life of God: without Sence of God: without the Enjoyment of God: You are under the Power of Sin, and no Sence of it: Under the Wrath of God, and no fear, nor feeling of it: Doth the reading of theſe Lines make thee fear, and feel? This would be thy Mercy: To be every moment liable to Damnation, and no trouble about it, this is ſad. And *Thirdly*, This is worſe ſtill, thou art liable to Eternal Death, *Rom.* 6. 23. *The wages of Sin is Death*: But what Death? The ſecond Death: But what is this ſecond Death? you may ſee it, *Rev.* 20. 14. The ſecond Death is the Lake of Fire: Is it not a dreadful thing to lie in a Lake of Fire? *Matt.* 25. 41. It is Everlaſting Fire with the Devil and damned ones: Is not this a miſerable Condition indeed? And as ſure as God is true, this is thy Caſe, who readeſt theſe Lines, out of Chriſt: And doſt thou not ſee it to be thy great Concernment, to get a Chriſt while he is to be had?

Reaſ. 2. Becauſe Jeſus is the only Remedy out of this miſerable and wretched State.

1. Jeſus Chriſt is the Remedy.

(1.) God the Father did purpoſe from Eternity to ſave Sinners by Jeſus Chriſt, 1 *Pet.* 1. 19, 20. Therefore Jeſus Chriſt is a Remedy, for he was ordained from Eternity to redeem with his precious Blood, *Rev.* 13. 8.

(2.) There was a voluntary Compact and Agreement between God the Father and Chriſt: God the Father was willing to give Chriſt to be the ranſom of the Elect; and Chriſt the Son of God preſented himſelf moſt willing to procure that Salvation for them; the Father promiſed him a ſpiritual Kingdom and Seed, upon his dying for them; and the Son came up to this, and ſaid, *Lo I come, I delight to do thy Will*, Pſalm 40. 7, 8.

(3.) Chriſt was promiſed unto *Adam*, Gen. 3. 15.

(4.) The Legal Sacrifices and Offerings did typifie Jeſus Chriſt,

Christ, offering himself, shedding his Blood to take away Sin, and make Peace; as is showed in the *Hebrews*.

(5.) Jesus Christ did actually come and present himself unto the World to be a Redeemer, *Gal.* 4. 4, 5.

(6.) Jesus did really execute the Office of a Mediatour, did fulfil all Righteousness, give himself a Ransom, and by his Blood reconcile, and make Peace, *Col.* 1. 19, 20, 21, 22.

2. As Jesus Christ is the Remedy, so Jesus Christ is the only Remedy, 1 *Tim.* 2. 5. *There is one God, and one Mediatour between God and Man, the Man Christ Jesus.* Acts 4. 12. *Neither is there Salvation in any other.* Christ only was appointed of God the Father, *Isa.* 61. 1. Christ only was sent, and sealed, *John* 6. 27. On Christ was laid our Iniquities, *Isa.* 53. 6. Christ only was qualified for the Office of a Mediatour, and Redeemer. Three things must be in him, who doth this Office, which are only to be found in Christ:

1. *First*, He must not be of the number of those who are to be redeemed: Therefore no simple Man can be a Redeemer.

2. *Secondly*, He must be of the Nature of those who are to be redeemed: He must be of the same Seed with them; and therefore no Angel can redeem, *Heb.* 2. 16.

3. *Thirdly*, He must be more than a meer Creature; for a meer Creature cannot satisfie, nor can his Righteousness be imputed to another; and he must be able to overcome Sin, and Death, and raise himself, which no Creature can do; therefore neither Men, nor Angels can be Redeemers, none but Jesus Christ: Thus (Reader) thou seest the second Reason, why thou art greatly concerned to get a Christ, because he is the only Remedy out of thy miserable State.

Reas. 3. It is our great Concernment to get a Christ while he is to be had, because there will be a time when he will not be had: Therefore the Text saith, *Seek him, while he may be found*, implying, that there will be a time, when he will not be found.

1. It will be, that time will be at an end: Then there can be no seeking, therefore there can be no finding. The Apostle *Paul* saith, 1 *Cor.* 7. 29, 30, 31. *The Time is short*, which implies, it will have an end; therefore, saith he, the

the World, as if you used it not; seek the things of another World; get a Christ before this short time is ended. There was a miserable Instance I knew, one that on the Death-bed cried out most hideously, Call Time again; Call Time again: But there is no calling Time again, when once it is gone. O therefore, lay about you, to get a Christ while he is to be had, 2 Cor. 6. 2. The Apostle saith, [Now] he doth not say, [To Morrow] hereafter; *But now is the accepted Time, now is the Day of Salvation*: Therefore look out for a Christ now: This is the Voice of dying ones, look for a Christ now: get a Christ before time is gone.

This was the Voice of this Young Man Deceased, therefore desired that this Text might be preached on at his Funeral, that Young Ones especially might be called upon, and warned to seek a Christ while he is to be found. He lamented the breach of Promises with God; this is the common Case of Young Ones to be making good Resolutions to seek God, turn to God, get into Christ; and afterwards to fall off from them: The Lord was pleased to make this Young Man sensible of it, and (we hope) effectually brought him to Christ, and gave him Repentance and Pardon, and some comfortable Evidences of it; as appeared by his chearful yielding and resigning himself up to the Lord in the last Agony of Death, with these Words, That He would now throw himself into a full Fountain; and immediately, he gave up the Ghost.

2. Life will be at an end, *Jam.* 4. 14. *Your Life is but as a vapour, which is but for a little time, and then vanisheth away*: Therefore get a Christ now speedily, before this vapour of Life vanish away. Great *Tamberlain* was carried away with a Fit of an Ague, while he was in expectation of the Conquest of the *Ottoman* Family, and *Greek* Empire. Therefore take heed, lest, while you are pursuing great things here, Life doth end before you have got a Christ. This is the call of dying ones; Life is going, O get a Christ before Life is ended, *John* 9. 4. O get a Christ, while Life lasteth; the night of Death cometh, when no Man can Work: There is no working in the Grave, *Eccles.* 9. 10. Therefore what you find to do, do with your might; And Christ tells you, *Joh.* 6. 29.

6. 29. *This is the Work of God, that ye believe in him whom he hath sent.* Art thou a young One, that readeſt theſe Lines; God calls upon thee to work with thy might to get a Chriſt, becauſe the night of Death is coming, when thou canſt not Work.

3. Opportunity will be at an end. Opportunity may be ſhorter than Life: We read of ſome, that in the time of their Life, the things of their Peace were hid from their Eyes, *Luke* 19. 42. Chriſt weeps over them: This is a doleful Caſe; Reader, take heed, it be not thy Caſe: Now Chriſt offers himſelf to thee; take heed thou doſt not by thy refuſals cauſe Chriſt to hide himſelf from thee before thy Life be ended. It is ſaid of *Hannibal*, that when he could have taken *Rome*, he would not; but when he would, he could not. O therefore take him while you may: God ſaith, *Gen.* 6. 3. *My Spirit ſhall not alway ſtrive with Man*; it is wonderful Mercy, it ſtrives with you now: O take heed of loſing this ſtriving time: Chriſt tells us, this ſhall be the Caſe of them; and they ſhall ſeek him, when it is too late, *John* 8. 21. *Ye ſhall ſeek me, and ſhall die in your Sins.* Now you may ſeek, and live: Then you will ſeek, and dye too: Chriſt foretels by the Parable of the Fooliſh Virgins, that ſome will come, when the Door is ſhut, *Mat.* 25. 8, 10, 11, 12. Give us Oyl, give us Chriſt; but it was too late. Reader, art thou Old, or Young, if thou doſt not get a Chriſt now, this will be thy cry, when it is too late; Lord, give me Chriſt; Lord, give me Mercy; Lord, now I will let my Sins go; now I will be Godly: No, then it will be too late; the Door is ſhut; Mercy is gone; Chriſt is gone; his Bowels of Mercy are ſhut up for ever: Take him, Devils, let him burn, and roar; cry, and howl in Hell for ever: O how this will torment the Soul to think that it had an opportunity, and it is gone, and gone for ever; it ſhall never have offer of a Chriſt, nor Mercy, more for ever.

Uſe 1. Terrour to Sinners that come not to Chriſt: Soul, is it thy great Concernment to come in to Chriſt whilſt thou mayſt, and wilt thou not come? Is Time going, and Life going, and Opportunity going, and wilt thou not have Chriſt while thou mayſt? How inexcuſable wilt thou be in

the Day of God? What is it that hinders thy coming? I must tell thee, that whatsoever it is, that thou makest an hinderance, it will not excuse thee.

1. Is it Ignorance? This is one thing that keeps Souls from Christ, *Isa.* 53. 2. *They see no Beauty in him, that they should desire him*, 1 Cor. 2. 8. But this will be no excuse: God declares, that he will not save them that know him not: Nay, he will damn them; this will aggravate their Misery, that there is a Christ, but they neglect to know him: Flaming Fire will be their Portion, 2 *Thes.* 1. 8, 9. Children, labour to know Jesus Christ.

2. Doth spiritual sloth keep thee off from Jesus Christ? This keeps off many: If Christ were to be had with a wet Finger; with a good wish; with a Lord have Mercy upon him; or a cold Prayer now and then; many would have him: But Christ tells us, that the Kingdom of Heaven suffers violence, and the violent take it by force, *Mat.* 11. 12. There must be crying, and crying mightily; striving, running, wrestling, *Luke* 13. 24. And Christ gives this Reason, why few have him, *Because strait is the Gate, and narrow the way*, Mat. 7. 14. But this will not excuse, but aggravate their Condition; because they take great pains for other things, for things of no worth for the Soul: If men took half the Pains for a Christ, as they do for the World, they might have him: But how will this torment in Hell, that they took more Pains to damn, than to save themselves?

3. Love of Sin, and the World, keeps many Souls from Christ: Christ offers himself, but Men go to their Farms, Merchandise; and make Light of him, *Mat.* 22. 5. They are so busie about Plowing, and Sowing; and buying, and selling; that they have no leisure to attend to the seeking of a Christ. If God and the World might dwell together, if Sin and Christ might part Stakes, then Christ would have many followers: But Christ tells us, *That he that Loves House or Land, Father or Mother, Wife or Children, or his own Life more than him cannot be his Disciple*, Luke 14. 26, 27, 33. Ah Souls! take heed that none of these things keep you off from Jesus Christ; for how will this torment in Hell, to think, that you lost Christ, and Heaven, for the World, that

cannot

cannot at last countervail? *Mat.* 16. 26. Nor procure a drop of Water to cool your Tongue, *Luke* 16. 22, 23, 24, 25.

4. Carnal Mirth and Pleasure keep many off from Christ: They think if they come in to Christ, they must bid farewel to their merry Company, and jovial Ways; and this they do not like of: But this is but a foolish Plea; for Christ doth not hinder a Man of any pleasures that are good for him; and if he deprives thee of sinful Pleasures, he will give thee spiritual Pleasures, Soul Pleasures, which will be infinitely better; here you shall find his ways to be ways of pleasantness, and paths of Peace, *Prov.* 3. 17. Rom. 15. 13. *Joy and Peace in believing: Yea Joy unspeakable, and full of Glory,* 1 Pet. 1. 8. And besides all this, Everlasting Pleasures hereafter, *Psalm* 16. 11. Who then would not have a Christ? You young Ones, who are for Pleasures, come in to Christ, come, O come, other pleasures are not worth having: See what *Solomon* the wisest saith of them, *Eccles.* 7. 2, 6. Why wilt thou set thine eyes on that which is not? It is not that which it seems to be, it is but madness: I said of laughter thou art mad, and of mirth, what doth it? What doth it? I will tell you what it doth: It doth infatuate, it doth bewitch, it doth delude Souls, it decoys them into the net of woe and misery: It is as the crackling of thorns under a Pot; it makes a great sound for a moment, and then ends in Eternal sorrow, *Isa.* 30. 11. *Amos* 8. 10. *Luke* 6. 25. *Woe to you that laugh now, for ye shall mourn and weep.*

5. Security and false peace keeps many from Christ: Reader, doth not this keep thee? Thou dost not come to Christ because thou art secure in thy sins, thou dost not see thy need of him, or else thou wouldest cry after him, and have no rest night nor day; thou art like *Laodicea*, thou thinkest thy self rich, and standest in need of nothing, when thou art poor, blind, miserable, wretched, *Rev.* 3. 17. thou seest no need of Christ, though thou hast infinite need of him, and the more peace thou hast, the greater danger thou art in. 1 *Thes.* 5. 3. When they cry peace, and safety, then sudden destruction comes upon them, and they shall not escape. Mark Reader, then is thy danger, when thou cryest, Peace, peace, then is the time that destruction cometh. As it is with a

Man that hath the Falling Sickneſs, he talks, and walks, and is very merry and jovial, as if nothing ail'd him, of a ſudden he falls down upon the ground, foams and raves, and beats himſelf, and is a miſerable Spectacle to all beholders: Juſt thus it is with ſecure Sinners, Reader, take heed it be not thy caſe, they eat, and drink, and ſleep quietly, talk merrily, and walk about jocundly, plow, and ſow, buy, and ſell, are very buſie about the World, of a ſudden Death comes, and ſtrikes them down dead; immediately they fall into Hell, and there are crying and roaring, ſcrieching and howling, curſing and banning; Oh! hath my ſecure Godleſs life brought me hither? Hath my falſe peace brought me hither? Is this the end of my Chriſtleſs, Prayerleſs Life? O that I had ſpent all my days and nights in the World in mourning for my ſins, crying for a Chriſt! O that I had been a Dog, or a Toad, then, when I had dyed, my miſery had been ended; but now this is but the beginning of my woe, which will never end. Man, Woman, Child, that readeſt theſe Lines, do theſe things affect thy heart, and bring thee down at the foot of Chriſt? O labour to do now, as thou wilt then wiſh that thou hadſt done, or as damned Souls now wiſh that they had done.

6 Deluding Hopes: Now the Word tells Men, and Miniſters tell them of their danger, and call upon them to ſeek a Chriſt, repent, believe, be godly; but they flatter themſelves, and they have ſometimes ſome convictions and ſtirrings in their Souls, but they lick themſelves whole with falſe hopes; we hope we may be ſaved without ſo much adoe, God is merciful, Chriſt dyed for Sinners: Is not this thy caſe, thou that readeſt theſe lines? Know thou, that theſe are but vain hopes, as long as thou art out of Chriſt, and theſe hopes of thine will fail thee: Hear what God ſaith about it: It is not I, but God that ſpeaks it, *Prov.* 11. 7. When a wicked Man dyeth, his expectation ſhall periſh: And the hope of unjuſt Men periſheth: Hear this Sinner, old, or young; thou mayſt keep thy falſe hope as long as thou liveſt, but thou canſt keep it no longer, *Job.* 11. 20. The eyes of the Wicked ſhall fail, and they ſhall not eſcape, and their hope ſhall be as the giving up of the ghoſt: O what terrour this ſpeaks to Chriſtleſs Souls! The giving up of the

ghoſt

ghoſt is ſudden, in a moment; ſo theſe falſe hopes, when Death comes, ſhall be gone in a moment: The Life is not given up without great pain, ſo when theſe falſe hopes are gone, the Soul will be full of horrour, the Soul and Body part, and never meet here more to live in this World; ſo then Sinners loſe their hopes, and ſhall never have hope more. Then Oh what cries and howlings will there be, that the hopes are gone, and gone for ever! Oh the cries and howlings! I was told of this, but I mad wretch would not believe it; but I ſee now I am moſt miſerable: Now I have no hope of a dram of Mercy for ever. As it was with *Corah*, *Dathan*, and *Abiram*, *Numb.* 16. 31, 32, 33. 34. *Iſrael* fled at their cry, when they went down into the Pit. It is now with Men and Women as it was with them in the days of *Noah*, *Mat.* 24. 37, 38, 39. *They were eating, drinking, marrying, 'till Noah entred into the Ark, and the floud came, and took them all away.* *Noah* was a Preacher of Righteouſneſs, moved with fear, prepared an Ark, gave them warning, but they would not take warning; what cryes do you think there were when the Floud came? Then they would have got into the Ark, but could not, they might climb upon Trees or Mountains, but all in vain. Sinners are now warned by the preachers of the word to get into the Ark Chriſt, but will not: Oh then the horror, when the deluge of miſery overflows them! I might have had the Ark Chriſt, and would not. What cries were there in *Sodom* when the Storm of Brimſtone and Fire came upon them! Oh the cries and howlings when you are tormented with fire and brimſtone in Hell! Oh mad Wretch! I was offered a Chriſt, and I would not! Now you ſay, let us ſay what we will, you will hope; if it were not for hope, the heart would break; now your falſe hopes keep your hearts whole; but then your hearts will break in pieces, and break for ever.

Uſe. 2. Be Exhorted then to get a Chriſt while you may. To the Old. To the Young.

1. To the Old: You are greatly concern'd to get a Chriſt, you cannot have much time before you, you have one foot in the

the Grave, therefore you have need to bestir you, *Eccl.* 11. 8. If a Man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many. The days of darkness which follow, shall be more than the years of joy which went before. *Hosea* 7. 9, 10. It is said of *Ephraim*, Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And they do not return to the Lord, nor seek him for all this. Oh what a wretched thing is this! Strange lusts, strange practices, strange ways are found with him: Gray hairs, Old Age is found with him, yet he considers it not. What, an Old Man, and a graceless Man; an Old Man, and yet a prayerless Man, and yet not seek the Lord for a Christ! What a vile thing is this? what a miserable condition is this? *Isa.* 65. 20. The Sinner, being an hundred years old shall be accursed: What a miserable case is this, for a Man to have many years given him to get a Christ in, and yet at last dye Christless, he must needs be cursed.

When *Alexander* Besieged a City, he was wont to set up an inch of Candle, and if they came in, and made their peace in that time, well and good, if not, there was no quarter for them: Just so it is here with you, Old Men, you have an inch of time given you to get a Christ, and Mercy; if you now get a Christ, make your peace with God while this inch of time lasts, happy are you, but if not, there is no peace to be made for you, no Christ to be had, nor mercy for ever. O therefore, as you love your Souls, close in with the Apostle's Councel, *Heb.* 3. 7. *To day, if you will hear his voice, harden not your hearts.* This is the voice of God to you; get a Christ to day: Christ offers himself to you, if you will take him, take him to day; cry to God for him; and if you do not, it is the hardness of your hearts: And that is an hard heart indeed, that will not have a Christ, when offered to him, though he must be damned for ever without him.

Jerom said, Whether I eat, or drink, or sleep, methinks I hear the Trumpet sound, *Arise ye dead and come to Judgment.* Old ones; let this awaken you, to set to your work speedily, and ply it in good earnest day and night, to get a Christ

while

while you may, and account it infinite mercy, that it is not too late.

2. To the Young: Now the Lord ſpeaks to you, labour to get a Chriſt while you may.

Eccleſ. 12. 1. *Remember now thy Creator in the days of thy Youth*; remember to get Chriſt now in thy Youth: God ſaith, [Now] do not drive it off 'till hereafter: If you will have a Chriſt take him now, before the evil days come: Old Age is called evil days, when you will not be ſo fit to ſeek him: Now you are more fit to read the Scriptures, than when your eyes are dim, and you cannot ſee: Now you are more fit to pray, than when your knees are ſtiff, and will not bend. *Prov.* 6. 6, 7, 8, 9. God ſends thee to the Ant to get Wiſdom: The Ant Provides her meat in the Summer againſt Winter; thy youth is thy Summer, if thou wilt have a Chriſt, get him now in thy youth. *Eccleſ.* 11. 9. *Rejoice, O Young Man, in thy Youth, and let thine heart cheer thee in the days of thy youth, and walk in the ſight of thine eyes, and in the way of thine heart, but know thou, that for theſe things God will bring thee into Judgment.*

God by this Ironical expreſſion would turn young ones hearts from their ſins to himſelf: As if God had ſaid, Young Men, if you think it your beſt way to go on in your ſins, and to walk in the ways of your own hearts, go on, but be it at your own peril; for, know ye, that I will bring you to Judgment for all your ways and doings: Conſider how you ſhall be able to ſtand before me in judgment, for theſe ways you now walk in, and how you ſhall come off in that day. There will be no ſtanding for you without a Chriſt in that day. Art thou a young one, that readeſt theſe lines? then remember that now is thy time to get a Chriſt, but it may be, Satan, and thy Companions tell thee, thou art young, and needeſt not trouble thy ſelf about theſe things yet, but mayeſt follow thy pleaſures, and have time enough to get a Chriſt ſeven years hence; mark what God ſays to this, *Prov.* 27. 1. Boaſt not thy ſelf of to morrow, *for thou knoweſt not what a day may bring forth.* If you will have a Chriſt, take him to day, make ſure of him to day, go and cry to God for him to night, thou knoweſt not but thou mayeſt be in Hell before to morrow.

Remember

Remember the Man in the Gospel, *Luke* 12. 19, 20. who talked of many years, but God said to him, *Thou Fool, this Night shall thy Soul be required of thee.* Oh, it is folly and madness to put off the getting of Christ till to morrow. There is great danger in delaying.

1. It is a certain danger: You, that are the youngest, are every moment liable to the stroke of Death. You may talk of living many years, but what is your life but a *Vapour that appeareth but for a little time, and then vanisheth away,* James 4. 13, 14.

2. Here may be sudden danger, *Job* 21. 13. They spend their days in Wealth, in Mirth, and in a moment go down to the Grave: Young ones, consider this seriously, what a dangerous thing it is to be Christless, you may live in mirth, and pleasure, and have nothing trouble you, but this doth not secure you from the grave; Death comes of a sudden, and knocks you down, and you fall down in a moment, not only into the Grave, but if you be Christless, into Hell-fire, 1 *Thes.* 5. 3. when they shall say, Peace, and safety, sudden destruction cometh upon them, as travel upon a Woman with Child, and they shall not escape. Mark this, young one, thou mayst flatter thy self, saying, thou shalt have peace and mercy, but thou art never the better for flattering thy self, for this will not help thee to escape; nay, thou art the worse, for thou art in the greater danger: For when is the time that destruction cometh? The Text answers it, and tells you, the destruction cometh, when they flatter themselves with false peace. The Man in the Gospel promised himself many years, but God brands him for a Fool for it; *This Night shall thy Soul be required of thee?* Who shall require his Soul? the Devils, they come and claim him, because he is theirs, not having an interest in Jesus Christ. Take him, Devils: Devils, take this Christless Soul, away to Hell with it.

3. It will be irrecoverable danger: If thou art taken by Death out of Christ thy danger is irrecoverable, thou enterest upon a state that is unchangeable: that is, if thou hast not got a Christ then, there will be no getting him for ever; there will be no change of your state for ever: if then Christless, you shall be for ever Christless; therefore it is a dange-

rous

rous thing to be found out of Christ: Young one, consider and lay it to heart, *Job* 14. 14. if a Man dye, shall he live again? that is, If things are amiss with him, when he dyes, shall he come into this World again to mend them? If a Man dyes out of Christ, shall he come again to get him? No, no; therefore saith *Job*, all my days I will wait, prepare, provide for my change by Death. As the Tree falls, so it lies: as a Man's state is, when Death comes, so it finds and leaves him; and as Death leaves him, so Judgment finds him, and so Sentence passeth upon him for ever.

Then the Sinner, if it be not seared, and past feeling, will cry, Lord, give me a Christ, mercy; Lord, I will have a Christ now; let my sins go now; Lord, now I will be godly; No, now it is too late, now the Lord proceeds to the Sentence: if the Soul be in Christ, happy is it; then the Sentence is, *Come ye blessed enter into the Kingdom*: if the Soul be out of Christ, then miserable for ever; then the Sentence is, *Depart Cursed, into Everlasting Fire, with the Devil and his Angels*, Mat. 25. 41. Depart from me; O this is dreadful, though the Sinner doth not value God's presence now, it will be for his presence then: O Lord, thy presence is the only happiness; I had better never have been born, than shut out of thy presence: Lord, if I must depart from thee, bless me before I go; No, *depart Cursed*, cursed: Lord, if I must depart, let me go into some good place; No, *depart Cursed into Everlasting Fire*: Lord, then let me have some good Company; No, *depart with the Devil and his Angels*: Devils and Damned Wretches shall be your Companions: You were not for the Company of the Godly in the World, but were for the Company of the Wicked; therefore Devils and Damned ones shall be your Company in Hell: then you will cry, But, Lord, if I must go to such a miserable place, and Company, let it be but for a little time; No, *depart Cursed into Everlasting Fire*: You were never weary of sinning, therefore there shall never be end of your misery: Oh this word will break the heart! never! never! never! You shall burn, and be tormented; burn, and roar; burn, and howl, ever! ever! ever! *There the Worm dyeth not, there the Fire is not quenched*, Mark 9. 43, 44.

O therefore, young ones, look about you, and labour to get a Christ while you may: is not this good news, that there is yet a Christ to be had? What would the Damned give to hear such news as this? what would they give? They would give ten thousand Worlds if they had them for one offer of Christ.

O what a prize hast thou put into thy Hands! Christ offers himself to thee in the ministry of his Word: He calls thee by his Gospel: He beseeches thee to come to him, 2 Cor. 5. 20. He promises graciously to receive thee: Stands with open Arms ready to embrace thee, if thou wilt come, John 6. 37. He waits for thy coming, Isa. 30 18. Christ expects your coming now; complains of your not coming, Rom. 10. 21. Mat. 23. 37. Nay, Christ mourns, and grieves, when you come not, Luke 19. 41, 42. Young one, Christ looks for thy coming at this call: Wilt thou disappoint him? Wilt thou put him to grief? You will not grieve a dear Friend: And will you grieve such a Friend as Christ is, who would save you from Hell? It is more then all the dearest, and best Friends you have in the World can do for you; and will you grieve him? Remember, this will grieve you at last, and torment you too: When God himself shall come and plead against you, as Psalm 81. 10, 11. I would have saved you; but ye would not: Think (Soul) how this will torment thee: O Christ would have saved me; but I would not be saved! Christ would have pitied me; but I would not pity my self! I would have my Will, tho' I have woe! I would not be saved! I would be damned! O that I had never been born! O that I had been a Dog, a Toad, any thing in the World, rather then a Man or Woman! Ah Soul! away to Christ: never bring such torment upon thy self by refusing Jesus Christ. If thou go Christless after all this, take notice of these five Aggravations more, that will attend thy Misery.

1. The offers of Christ will exceedingly aggravate thy Misery. This will torment thee to consider, Christ offered himself to me, and I would not have him: Christ called after me, and I mad wretch would not: I would none of his Counsels, I would not chuse the fear of the Lord, Prov. 1. 20, to

20, to 30. Christ knock'd at my Door, and I would not open to him, *Rev.* 3. 20. Oh horrour! horrour! horrour!

2. The Promises, and threatnings of the Gospel will lie against you: Christ in the Gospel promises Salvation to you, if you will come to him; threatens Damnation upon your not coming, *John* 3. 16, 18, 19. *Mark* 16. 16. Now this will torment thee, that none of these would prevail with thee.

3. The incoms of other young Ones will lie against thee: Other young Ones of your Brothers, Sisters, or play-fellows, have heard and obeyed the voice of Christ, and come in to him; and you stood it out in the hardness of your Hearts: They have left their Pleasures, and Vanities; and have given up themselves to Christ's Holy Ways; they endured the Mocks, and Scoffs, and Reproaches of the World; but you would not, and therefore must be the laughing-stock of Devils for ever. O how will this torment you, to think such, such ones, came in to Christ; such young Ones are got into Heaven, and I am shut out; I am tormented in these flames! *Matt.* 25. 8. Luk. 16. 22, 23, 24, 25.

4. The Blood of Christ will lie against you. O tremble to think of it! It will be a dreadful thing for the Blood of Christ to cry against thee! This hath a loud Cry: God told *Cain*, Gen. 4. 10. *The Voice of thy Brother's Blood cryeth to me*: If the Blood of *Abel* cried so loud against *Cain*, that he cried out hideously, My punishment is greater than I can bear; how terrible will be the cry of the Blood of Christ against thee? If thou comest not into Christ, thou art a Murderer of him. When *Peter* told his Hearers of it, *They were pricked at the Heart*, Acts 2. 36, 37. Oh, Soul, old or young, may this prick thy Heart now, and drive thee to Christ: This will be thy Eternal Mercy. But if it doth not; it will be thy Eternal Misery. If thou refusest Jesus Christ, thou art not only a Murderer of him; a Crucifier of Christ again; as if it were not enough that he was crucified once, but that he must be crucified again by you, *Heb.* 6. 6. But thou art a trampler upon the Blood of Christ, *Heb.* 10. 28, 29. If Christ should come in Person, visibly to you; and should tell you, you are a Sinner, and must perish for ever, if you have not a Remedy; and there is none in Heaven, or Earth, can help you be-

fides my self: But alas poor Soul, I pity thee, my Bowels yern towards thee, O come unto me, here is my Blood, my Love, my Benefits, Heaven, and Glory, all thine: And now thou shouldest (instead of admiring his Grace, Love and closing with him,) take him, and Spit in his Face, Buffet him, Trample upon him: Now, Soul, Young or Old, this is the very Case? Christ, in his infinite Pity, offers Himself, his Blood, his Love to thee, a poor sinking, perishing Sinner; and if thou refuseſt him, this is the very Sence, the very Judgment, that God himself makes of thy refusal; and he hath set it down in this Text, upon Record; thou trampleſt under foot the Blood of the Son of God: Mark farther, what will be thy Punishment for this Sin; He that sinned against *Moses's* Law died without Mercy; how much sorer Punishment shall he have, that hath troden under foot the Blood of Christ? You shall have a sorer Punishment then he that hath sinned against *Moses's* Law: He died without Mercy; yet you shall have a sorer Judgment: What will that be? Enough (one should think) to fright the Sinner out of his Sins to Christ. It is certain, it will be woful; but Mark farther still, what follows, *Heb.* 10. 30. *Vengeance belongeth to me, I will recompence, saith the Lord.* O tremble at this Sin of refusing Christ. It cries, Vengeance, Vengeance, Vengeance against the Christleſs Soul: The Unbeliever tramples upon the Blood of Christ, and Vengeance shall fall upon him that tramples on it. Ah Soul, away to Christ; never let the Blood of Christ cry against thee.

5. The Ministers of Christ will come against you, if you be found out of Christ. God hath made his Ministers Ambassadours, for to beseech Sinners to come in to Christ, and they must return an Answer of their Embassage to their Lord, and Master: and if you come not in, they must come, and bear witness against you, that they delivered their Message, 2 *Cor.* 5. 19, 20. Therefore what will you say for your self in that Day: You cannot say, Christ was not offered to you: No, you will be speechless, when the Lord asks the Question, How camest thou without a Wedding Garment? How come you to be without the Righteousness of my Son, was it not offered you? Then I must come, and witness against you.

you; Yea Lord, I offered him to this Sinner; this young Sinner, this old Sinner: God hath made us Watchmen to give you warning of the danger of your Souls without a Christ; and if we give you not warning, God will require your Blood at our Hands; but if we give you warning, and you come not, your Blood will lye upon your own Heads, and we have delivered our Souls, *Ezek.* 33. 4. to 9. As *Abraham*'s Servant said to him, when he sent him, to get a Wife for his Son *Isaac*; but if the Woman will not come: Then, saith he, thou shalt be free from thine Oath: So here, God swears us Ministers, to preach his Gospel, to offer his Son Jesus to be Married to poor Sinners; and we endeavour to woe for Christ, to get a Wife for our Master's Son; and would fain have you come, and match with our Lord Jesus; but if you will not, we are free from our Oath, and your Blood will lye upon your own Heads: Now, Soul, let me plead with thee; and not only plead, but prevail with thee: Here is a rich Match, a glorious Match; all the World, Heaven, and Earth cannot afford such another Match, and wilt thou refuse him? As *Abraham*'s Servant offered all his Master's Riches; my Master hath great Riches, Flocks, and Herds; Camels, and Asses; Silver, and Gold; and all for his Son *Isaac*: So I say to thee; my Lord and Master hath great Riches, unsearchable Riches; both Worlds are his; and all entailed upon his Son Jesus; come, Soul, and Match with him, and All shall be thine: Doth not all this win thy Heart? Oh! what a grief will this be to us Ministers, that are willing to spend, and be spent for you; could willingly beg upon our Knees to perswade you; yea, even lay down our Hearts Blood to gain you; rather than to come at last to witness against you? Ah! Sweet Soul, consider these things seriously; let not these Aggravations lye upon thee; Come, and give up thy self to Christ for ever.

Objection. Some Soul may Object, and say, Oh but, I am too great a Sinner; I am afraid, I may not come to Christ.

Answer. Thy Sins are not greater then Christ is a Saviour: Though thy Sins are great, his Merits are greater: Though thy

thy Sins are many, his Mercies are more: Though thy Sins abound, his Grace superabounds, *Isa.* 1. 18. God saith, Come, and *though your Sins are as Scarlet, they shall be as white as Snow*: If they are never so many, and never so great; if you are willing to part with them; Come, saith Christ, I will multiply to pardon, *Isa.* 55. 7. What if thy Sins are never so great; if his Mercies are greater? If thy Sins are never so many, if his Mercies are more? all this cannot hinder thee of Christ, if thou wilt come. O therefore come, and thy Sins shall not hinder thy acceptance: Though thy Sins have weakned the Law, and made that unable to save thee; yet they have not weakened Christ, *Rom.* 8. 3, 4. Christ is able to save to the uttermost, *Heb.* 7. 25, 26. If thou seest more Sins still, and still more and more, yet he is able to save to the uttermost. Christ is able to the uttermost of your Sins; and to the uttermost of your Doubts and Fears. Neither Quality, nor Quantity of your Sins can pose Christ: There is not so much evil in all thy Sins, as there is fulness in Jesus Christ, *Mark* 9. 23. If thou canst believe, the Pardon of all thy Sins is possible. Christ can drown Mountains, as well as Mole-hills.

Object. You may Object, and say; but I am afraid, Christ is not willing to save me.

Answer, Christ is as willing, as able to save thee, *Mat.* 8. 2, 3. A Leper comes to Christ, *Lord, if thou wilt, thou canst make me clean*: Christ Answers at next Word, *I will, be thou clean*: As if Christ had said, Do you Question my willingness? I would have you know, that I am as willing, as able. *And immediately he was cleansed.*

Object. But you will say; I am unworthy Christ should look upon me.

Answer 1. A worthiness of your own is not expected; nor required: Nor will you be rejected for want of a worthiness of your own. God never said to any, If you be so and so worthy, come to me; but, Come, and believe in Christ for wor-

worthineſs. You are to come to Chriſt for worthineſs: And when you are come to Chriſt, all his worthineſs is yours, *Jer.* 3. 7, 12, 13. *I ſaid after all theſe, turn unto me*: As if the Lord had ſaid, come unto me, art thou never ſuch a Sinner, and art never ſo unworthy: Only acknowledge thy unworthineſs, and be willing to be beholding to me for worthineſs; and I will marry thee: And then if thou wert never ſo unworthy in thy ſelf, thou art worthy in Chriſt: And wert thou never ſo Poor in thy ſelf, thou wilt be Rich in Chriſt: And wert thou never ſo vile in thy ſelf, thou wilt be righteous in Chriſt: For he hath a worthineſs, on purpoſe to make thee worthy: He hath a Righteouſneſs, on purpoſe to make thee Righteous, 2 *Cor.* 5. 21. O then thou muſt needs be worthy, for then thou wilt have the Righteouſneſs of God, *Rom.* 3. 25, 26. Chriſt hath the Righteouſneſs of God, on purpoſe to give to Poor Sinners, that go to him: And when thou believeſt on him, thou haſt his Righteouſneſs; and God cannot be juſt, if he doth not juſtifie thee.

2. If you pretend to a worthineſs of your own, it is rejected, *Hoſea* 14. 4. God ſaith, *I will heal your backſlidings, and Love you freely*: If God will Love freely, what can hinder? What can hinder Free-Grace? *Iſa.* 43. 25. *I will blot out your Iniquities for my Name's-ſake*: God gives Chriſt, and his Righteouſneſs, for his Name's ſake; for his Free-Grace ſake, *Rom.* 11. 6. It is of Grace, not of Works; it is of Grace, not of Worthineſs of yours.

3. An humble Sence of your unworthineſs is accepted, *Jer.* 14. 7. Chriſt accepts for his Name's ſake, *Luke* 15. 18, 19, 20. The Prodigal had ſpent all his Stock, had no Righteouſneſs, comes ragged, and torn; but it was in his Heart to come home to his Father; his Father ſees him afar off, runs to meet him; he was ſo eager to ſhew Mercy, he could not ſtay till he came; he runs to meet him; falls on his Neck, and kiſſes him. Chriſt gives us this Parable, to ſhew his readineſs to ſhew Mercy to Poor Sinners, upon their coming to him. O what a Father is here? Eyes full of Mercy, he ſees him afar off: Legs full of Mercy, he runs to meet him: Arms full of Mercy, he embraces him: Lips full of Mercy, he kiſſes him: An Heart full of Mercy, he calls for

for the Robe, and Ring, and Fatted Calf: He doth not think the best Robe, nor the best Dainties too good for him. Thus will the Lord Jesus do for thee, if thou wilt go to him: He will not think the best Robe, nor Entertainment too good for thee: Thou shalt have his righteousness, blood, love; and then thou wilt be worthy in Christ; beautiful, exceeding Beautiful in him, yea, perfect through his comeliness, *Ezek.* 16. 6, 8, to 14.

Object. O, but I am not only unworthy, but unfit for Christ, if I could find any change in my heart, more power over my corruptions, or were more holy; then I could dare to go to Christ.

Answ. First. The first gift that God gives to Sinners is Christ, and himself in Christ: he doth not first give grace to change the heart, and then give Christ; but gives Christ and grace with him.

Secondly, God doth not expect you should bring to him, but come and receive from him, you do not carry Physick to the Doctor, nor water to the Fountain, but you go to them for them: you go with your empty Pitcher to the Well for Water, you must go as a poor naked Sinner to Christ for Righteousness, and as a poor empty Soul to Christ for grace: You must go to Christ as you are, and he will take you, and fit you for himself: So Christ invites you to come to him, *Isa.* 55. 1. He that is athirst, sees his need of him; hath a mind to him; let him come; though he hath no money, no merit, no righteousness, nor goodness, let him come, and take all of me, *without money, and without price*; Soul, thou needest not fear being rejected, because thou hast no righteousness of thy own, for here is no price set: Christ offers all this *without money, and without price*. Away then doubting Soul to Jesus Christ; and he is certainly thine.

1. The Appointment of Christ is for thee, *Isa.* 61. 1, 2, 3. *Mat.* 9. 12, 13. He will not refuse thee because thou art a Sinner, for he came on purpose for Sinners: If thou hadst a Righteousness he were not for thee, but if thou seest thy self to

be

be a Sinner, and that thou haſt no Righteouſneſs of thy own, then thou art the Soul that Chriſt is for, he ſeeks for ſuch as thou art.

2. The Promiſe of Chriſt: The Offer and Promiſe of Chriſt are for thee, *Mat.* 11. 28. Art thou a burthened Soul? Is Sin the burthen of thy Soul, and life? Will nothing ſatisfie thy Soul but a Chriſt? Then be of good comfort, riſe, go, he calleth thee, *Mark* 10. 49. And he promiſeth to receive thee, *Joh.* 6. 37. he will in no wiſe, in no hand, caſt thee out. Doth not this revive thee?

3. Art thou diſtreſſed for Chriſt? Is thy heart towards him? Be of good comfort, the heart of Chriſt is towards thee, *Hoſ.* 2. 14. Go to him, he will ſpeak to thy heart, he will ſpeak a comfortable word to thee, that will do thee good at heart. And he tells thee further, *ver.* 19. he will betroth thee, he will marry thee, he will, he will: The Reaſon is in that word loving kindneſs, which ſignifies bowels: His bowels are towards thee, he cannot reject thee: Nay, further, his Soul is in travel for thee, troubled Soul, that art in travel for him, *Iſa.* 53. 11. here is enough for thee; go, believe on him, venture thy Soul on him, and he is thine.

Object. O but I cannot believe: I can no more believe, than create a World: I ſee I muſt believe, or I am damned; and I ſee I cannot believe, though I be damned.

Anſw. It is well if thou art come to this: God brings no Soul to this, but he gives them Faith, and Chriſt: Thou muſt go to God for Faith, as well as for Chriſt: Faith is his gift, *Epheſ.* 2. 8. *Phil.* 1. 29. God gives to believe; therefore go, and fall down at the foot of God, cry to him for Chriſt, cry to him for Faith; God never did, nor never will deny faith to any Soul that ſeriouſly asks him for it.

Object. I have prayed, and ſought Chriſt, but know not yet whether he will receive me, or not.

Answ. Pray, and seek him still; believe that he will receive you.

1. First, He hath promised it, and will make his word good. He cannot, nor will not fail, he will not fail of his promise, *Psal.* 89. 33, 34, 35. he saith, his Covenant, his Promise he will not break, he will not lye: If God breaks his Promise, he lyes. Nay, he cannot fail, he cannot lye, 2 *Tim.* 2. 13. Though we are full of unbelievings, and misgivings of heart, yet he abideth faithful, and cannot deny himself: Doubting Soul, therefore thou art sure of Christ if thou continuest praying, and lying at the foot of God for him; for he hath promised him to seeking Souls, and cannot deny himself.

2. Secondly, He hath performed it to others. God hath given Christ to seeking Souls; therefore lay all these together, and come to Christ.

3. Believe: Will you question, and have the truth of God for it? His Promise, and his Oath, two immutable things, wherein it is impossible for God to lye? One immutable thing is enough; had you only God's word for it, it were enough, being unchangeable; but you have two immutable things, his Promise, and Oath too; and all this, that you may be strong in Believing. *He that Believes not, makes God a Lyar*, 1 Joh. 5. 10. Will you dare to make God a Lyar? Indeed God will be true, whether we believe him, or not; but as much as in us lies, we make him a Lyar: Well, you have God's Promise, and Oath too, to receive you, if you come in to Christ; O therefore believe; yea, away to Christ, be strong in believing.

4. Wait: Waiting Souls have found Christ. *Mary* weeps, and waits at the Sepulchre, and Christ shews himself to her, *Joh.* 20. 11, 15, 16. There are some Souls that have been under the hidings of Christ several years; yet continuing seeking, and waiting, have found him at last. Therefore, seek, believe, and wait, though Christ doth not come presently.

1. First,

1 First, His heart is towards thee, *Jer.* 31. 18, 19, 20.

2. Secondly, It is for Christ's interest to receive thee, he looseth his blood else, *Isa.* 53. 11. and Christ will not lose his blood, now it is shed.

3. Thirdly, Christ is faithful, *Heb.* 2. 17, 18. Christ is faithful in his Office; now it is his Office to save Souls; and he would not be faithful, if he should not save the Souls that come to him: Away to Christ then, and you are sure to be saved.

Use 3. The last Use is to Believers.

1. First, For Consolation. Here is comfort for Believers indeed; you have sought and found Christ; your danger is past, as to Death, Judgment, Hell, and all misery; you are secured for Eternity: O what would the Damned in Hell give to be in your Condition? You have the Pearl of great price. You have him that is more worth than ten thousand Worlds. Happy are the Souls that are in such a case, *Psal.* 144. 15.

2. For Direction to Believers: Do not you say, What shall we do to answer these mercies?

1. First, Admire the Infinite Grace, and love of Christ to your Souls: You cannot sufficiently admire, but you are to be admiring. O admire, and still admire; and be swallowed up in the admiration of this grace! Cry out with the Apostle *Paul*, *Ephes.* 3. 18, 19. O the heighth, and length, and depth and breadth of this grace! *Rom.* 11. 33. For

1. First, he sought you first, *Isa.* 65. 1. You would have never sought him, if he had not sought you first, 1 *John* 4. 19. *We love him, because he first loved us.* O this first love is to be admired! *He chose you before the World was:* He loved you from everlasting. O admire it!

2. Secondly, He inclined your hearts to seek him: You would have been seekers after sin, and vanity, not Christ, if he had not inclin'd your hearts.

3. Thirdly, God gave you Faith to lay hold on Christ, or else you would have been Unbelievers, as well as others, all you have, is of grace, 1 *Cor.* 15. 10. 1 *Cor.* 4. 7. your justification, adoption.

adoption, glorification; all grace: And that you ſhould be partakers of this grace, when ſo many of your friends, neighbours are left out. O cry, grace, grace, *John* 14. 22.

2. Secondly, Not only admire, but exceedingly love Jeſus Chriſt: O how dearly ſhould you love him, who hath ſo loved you, as to ſhed his blood, and dye for you, *John* 15. 13. 1 *Pet.* 2. 7.

3. Live Chriſt. Not only love Chriſt, but live Chriſt, 2 *Cor.* 5. 14. Let this love of Chriſt conſtrain you, to live to him, who dyed for you. *What manner of Perſons ought you to be in all holy Converſation, and Godlineſs?* 2. Pet. 3. 11, 14. O take heed of doing any thing that ſhall diſpleaſe this precious Chriſt, or diſhonour this precious Chriſt. O labour to pleaſe this precious Chriſt, labour to exalt, and glorifie him: Let hearts, and lives, glorifie him. Let us, and ours glorifie him; who is worthy of all Honour, and Glory, Majeſty, and Dominion; for ever, and ever. *Amen.*

FINIS.

BOOKS Printed for Thomas Parkhurſt *at the* Bible *and* Three Crowns, *the Lower end of* Cheapſide.

THE Church's Triumph over Death, a Funeral Sermon Preached upon the Deceaſe of Bleſſed Mr. *Robert Fleming*, Late Paſtor of a Church in *Rotterdam*. By *Daniel Burgeſs*.

The Grand Queſtion Reſolved, what we muſt do to be Saved. Inſtructions for a Holy Life.

A Call to Seriouſneſs in Religion.

Good Counſel to the Converted and Unconverted: To make Death ſafe, Sickneſs Profitable, Death Comfortable to themſelves, and that Sickneſs Inſtructive to others. Alſo ſome Directions to the Friends of the Sick, that are about them. And a Form of Exhortation to the Ungodly in their Sickneſs, *Or thoſe that we fear are ſuch.* Together with a Form of Exhortation to the Godly in their Sickneſs.